

# "Jewish" Plan to Split Society by "Ideas"

## A Sidelight on "Broad-Mindedness"; How it Serves as a Cover; the Concealed "Third Interest" in Social Disturbance.

THE method by which the Protocols work for the breakdown of society should now be fairly evident to readers of these articles. An understanding of the method is necessary if one is to find the meaning of the currents and cross-currents which make so hopeless a hodge-podge of the present times. People who are confused and discouraged by the various voices and discordant theories of today, each seeming to be plausible and promising, may find a clear clue to the value of the voices and the meaning of the theories if they understand that their confusion and discouragement comprise the very objective which is sought. The uncertainty, hesitation, hopelessness, fear; the eagerness with which every promising plan and offered solution is grasped—these are the very reactions which the program outlined in the Protocols aims to produce. The condition is proof of the efficacy of the program.

It is a method that takes time, and the Protocols declare that it has taken time, indeed, centuries. Students of the matter find the identical program of the Protocols, announced and operated by the Jewish race, from the first century onward.

It has taken 1900 years to bring Europe to its present degree of subjugation—violent subjugation in some countries, political subjugation in some, economic subjugation in all—but in America the same program, with almost the same degree of success, has required about 50 years. Certain mistaken ideas of liberalism, certain flabby ideas of tolerance, all of them originating at European sources which the Protocolists had completely polluted, were transported to America, and here under cover of the blindness and innocence of a false liberalism and tolerance, together with modern appliances for the swift acceleration of opinion, there has been worked a subjugation of our institutions and public thought which is the amazement of European observers. It is a fact that some of the important students of the Jewish Question, whom Jewish publicists are pleased to damn with the term "Anti-Semites," have been awakened to the existence of the Question not by what they have observed in Europe, but by what they have seen in the swift and distinct "close-up" which has been afforded in American affairs.

The center of Jewish power, the principal sponsors of the Jewish program, are resident in America, and the leverage which was used at the Peace Conference to fasten Jewish power more securely upon Europe, was American leverage exercised at the behest of the strong Jewish pressure which was brought from the United States for that purpose. And these activities did not end with the Peace Conference.

The whole method of the Protocols may be described in one word, *Disintegration*. The undoing of what has been done, the creation of a long and hopeless interim in which attempts at reconstruction shall be baffled, and the gradual wearing down of public opinion and public confidence, until those who stand outside the created chaos shall insert their strong calm hand to seize control—that is the whole method of procedure.

Putting together the estimate of human nature which obtains in these Protocols, and their claims to a rather definite though as yet incomplete fulfillment of the World Program (these two comprising the themes of the previous two articles), some of the aspects of this propaganda of disintegration have become clear. But not all of them. There are yet other aspects of these methods, which will be dealt with in the present article, and there are yet future reaches of the program which will be considered later.

The first point of attack is Collective Opinion, that body of ideas which through men's agreement with them, holds large groups together in political, racial, religious or social unity. Sometimes we call them "standards," sometimes we call them "ideals"; whatever they may be called, they are the invisible bonds of unity, they are the common faith, they are the great overarching reason for group unity and loyalty.

The Protocols assert that here the first attack has been made. The history of Jewish propaganda in the world shows that also.

The first wave of attack is to corrupt Collective Opinion. Now, to "corrupt" in the real sense does not mean anything unsavory or unclean. The whole power of every heresy is its attractiveness to the good mind. The whole explanation of the strong hold which untruth has gained upon the world of our day, is that the untruth is reasonable, inspiring and apparently good. It is only after a long discipline in false ideals—which are reasonable, inspiring and good—that the evil fruits appear in acts and conditions which are unreasonable, destructive and wholly evil. If you will trace the idea of Liberty as it has appeared in Russian history, from its philosophic beginning (a Jewish be-

ginning, by the way) to its present ending (a Jewish ending also), you will see the process.

The Protocols claim that the Gentiles are not thinkers, that attractive ideas have been thrown at them so strategically and persistently that the power of thought is almost destroyed out of them. Fortunately this is a matter on which any Gentile may apply his own test. If he will segregate his ruling ideas, especially those that center round the thought of "democracy," he will discover that he is being ruled in his mind by a whole company of ideas into whose authority over him he has not inquired at all. He is ruled by "say so" whose origin he has not traced. And when, pursuing those ideas, he finds that they are not practicable, he is received by the explanation that "we are not yet sufficiently advanced." Yet when he does see men who are sufficiently "advanced" to put these very ideas into operation, he recoils from what he sees them do, because he knows that "advancement" such as that is deterioration—a form of disintegration. Yet every one of the ideas were "good," "reasonable," "inspiring," "humane," to begin with. And, if this Gentile will observe a little further, he will see that they are the most persistently preached ideas in the world; he will also see who the preachers are.

The Protocols distinctly declare that it is by means of the set of ideas which cluster around "democracy," that their first victory over public opinion was obtained. The idea is the weapon. And to be a weapon it must be an idea at variance with the natural trend of life. It must indeed be a theory opposed to the facts of life. And no theory so opposed can be expected to take root and become the ruling factor, unless it appeals to the mind as reasonable, inspiring and good. The Truth frequently seems unreasonable; the Truth frequently is depressing; the Truth sometimes seems to be evil; but it has this eternal advantage, it is the Truth, and what is built thereon neither brings nor yields to confusion.

This first step does not give the control of public opinion, but leads up to it. It is worthy of note that it is this sowing of "the poison of liberalism," as the Protocols name it, which comes first in order in those documents. Then, following upon that, the Protocols say:

"To obtain control over public opinion it is first necessary to confuse it."

Truth is one and cannot be confused, but this false, appealing liberalism which has been sown broadcast, and which is ripening faster under Jewish nurture in America than ever it did in Europe, is easily confused because it is not truth. It is error, and error has a thousand forms. Take a nation, a party, a city, an association in which "the poison of liberalism" has been sown, and you can split that up into as many factions as there are individuals simply by throwing among them certain modifications of the original idea. This is a piece of strategy well known to the forces that invisibly control mass-thought. Theodor Herzl, the arch-Jew, a man whose vision was wider than any statesman's and whose program paralleled the Protocols, knew this many years ago when he said that the Zionist (cryptic for "Jewish") state would come before the Socialist state could come; he knew with what endless divisions the "liberalism" which he and his predecessors had planted would be shackled and crippled.

The process of which all Gentiles have been the victims, but never the Jews—never the Jews!—is just this—

First, to create an ideal of "broad-mindedness." That is the phrase which appears in every Jewish remonstrance against public mention of the Jew and his alleged World Program: "We thought you were too broad-minded a man to express such thoughts;" "we thought Mr. So-and-So was too broad-minded a man to suspect the Jews of this;" "we thought the daily or weekly or monthly such-and-such a paper was too broad-minded editorially to consider such material." It is a sort of keyword, indicative of the state of mind in which it is desired that the Gentiles be kept. It is a state of flabby tolerance. A state of mind which mouths meaningless phrases about Liberty, phrases which act as an opiate on the mind and conscience and which allow all sorts of things to be done under cover. The phrase, the slogan, is a very dependable Jewish weapon. ("In all times people have accepted words for acts."—Protocol 5). The reality behind the phrase the Protocols frankly admit to be non-existent.

Nothing has served to create "broad-mindedness," a state of mind whose breadth indicates its lack of depth, so much as the ideas of liberalism which the Jews are constantly teaching to Gentiles and on which they never themselves act. We need a new sort of allegiance to the reality of life, to the facts as they are, which will enable us to stand up under all cajoling

to "broad-mindedness" and assert a new intolerance of everything but truth. The terms "narrow" and "broad" as they are used today represent lies. The liberal man ought to believe more, he ought to be deep and wide in his beliefs in order to merit that name; but as a usual thing he believes nothing. He is not liberal at all. When you seek belief, belief with a foundation, belief with vitality, you must seek it among men who are sneered at, under this false Jewish-promoted notion of liberality, as "narrow men." Jewish propaganda, in common with the Protocols, is against men who have dug down to the rock; they want "broad-minded men" who can easily be shifted about the surface, and thus serve the invisible scheme in any manner desired. This type of men, on their part, never imagine but that their "broad-mindedness" is a mark of their superiority and independence.

Now, see what follows. Men are born believers. For a time they may believe in "broad-mindedness" and under the terrific social pressure that has been set up in its favor they will openly espouse it. But it is too shallow to satisfy any growing roots of life. They must believe, deeply, something. For proof of this, notice the undeniable strength of the negative beliefs which are held by men who fancy that they believe nothing. Therefore, some who are highly endowed with independence of spirit, root down into those prohibited matters which at some point touch Jewish concerns—these are the "narrow" men. But others find it more convenient to cultivate those departments which promise a highway whereon there shall be no clashes of vital opinion, no chance of the charge of "intolerance"; in short they transfer all their contemplative powers to the active life, even as it is written in the Protocols—

"To divert Gentile thought and observation, interest must be deflected to industry and commerce."

It is amazing to look around and see the number of men who have been actually browbeaten into committing their whole lives to these secondary or even tertiary things, while they look with great timidity and aversion at the vital things which really rule the world and upon the issue of which the world really depends.

But it is just this deflection to the materialistic base that offers the Protocolists, and similarly Jewish propagandists, their best hold. "Broad-mindedness" today consists in leaving vital matters severely alone. It descends quickly to material-mindedness. Within this lower sphere all the discord which distresses the world today is to be found.

First, there is the ruin of the upper circles of industry and commerce:

"To make it possible for liberty definitely to disintegrate and ruin Gentile society, industry must be placed on a speculative basis."

No one needs to be told what this means. It means, as everything about us shouts, the prostitution of service to profits and the eventual disappearance of the profits. It means that the high art of management degenerates into exploitation. It means reckless confusion among the managers and dangerous unrest among the workmen.

But it means something worse: it means the split-up of Gentile society. Not a division between "Capital" and "Labor," but the division between the Gentiles at both ends of the working scheme. Gentile managers and manufacturers are not the "capitalists" of the United States. Most of them have to go to the "capitalists" for the funds with which they work—and the "capitalists" are Jewish, International Jews.

But with Jewish capital at one end of the Gentile working scheme putting the screws on the manufacturers, and with Jewish agitators and disruptionists and subversives at the other end of the Gentile working scheme putting the screws on the workmen, we have a condition at which the world-managers of the Protocol program must be immensely satisfied.

"We might fear the combined strength of the Gentiles of vision with the blind strength of the masses, but we have taken all measures against such a possible contingency by raising a wall of mutual antagonism between these two forces. Thus, the blind force of the masses remains our support. We, and we alone, shall serve as their leaders. Naturally, we will direct their energy to achieve our end."—Protocol 9.

The indication that they are highly satisfied is that they are not only not doing anything to relieve the situation, but are apparently willing to have it made worse, and if it be at all possible for them to do so they would like to see this coming winter, and the privations which are scheduled for it (unless Gentile flabbiness before the Jewish power, high and low, receives a new backbone), bring the United States to the verge of, if not across the very line of Bolshevism. They know the